
THE

BISHOP of SALISBURY'S

EASTER SERMON,

1698.

EDWIN Mayor.

*Cur' Special' tent' apud Domum Mansional'
Jacobi Collett Mil' un' Vic', die Mer-
cur' xxvij. die Aprilis in Hebdomada
Paschæ 1698. Annoq; R. R^s. Wilhelmi
tertii Angliæ, &c. decimo.*

THIS Court doth desire the Right Re-
verend Father in God, the Lord Bishop
of Sarum, to Print his Sermon preached on
Monday last at the Parish-Church of *St. Brides*,
before the Lord Mayor, Aldermen and Go-
vernours of the several Hospitals of this
City.

GOODFELLOW.

Of Charity to the Household of Faith.

A
S E R M O N
Preach'd before the
RIGHT HONOURABLE
THE
L O R D M A Y O R,
THE
ALDERMEN, and Governors of the
Several Hospitals of the City,
A T
St. BRIDGET's CHURCH,
On *Easter-Monday*, 1698.

Being one of the Anniversary Spittall-Sermons.

By the Right Reverend Father in GOD,
G I L B E R T ^{Parson} Lord Bishop of S A R U M.

L O N D O N:
Printed for *Ri. Chiswell*, at the *Rose and Crown*
in *St. Paul's Church-yard*. 1698.

1870
 1871
 1872
 1873
 1874
 1875
 1876
 1877
 1878
 1879
 1880
 1881
 1882
 1883
 1884
 1885
 1886
 1887
 1888
 1889
 1890
 1891
 1892
 1893
 1894
 1895
 1896
 1897
 1898
 1899
 1900

G A L. VI. 10.

*As we have therefore opportunity, let us
do good unto all men, especially unto
them who are of the household of Faith.*

Or according to the Old Translation,
While we have time, let us---



WHILE we are receiuing the
greatest Blessings of Heaven, it
is very seasonable to put us in
mind of the most proper Re-
turns that we can make for
them. When we haue the
Pledges of the pardon of Sin and of a happy
Immortality given us, it becomes us also to
bring our Gift, and to leaue it on the Altar. What
can we render unto God? Our Goodness extend-
eth not to him: but it may reach him in his
Members, for he reckons that what we do to
the least of those whom he calls his Brethren, we
do it unto him.

As this season of the year is the most proper for calling on those whom God has blest with a full measure of the good things of this life, to *give a portion to seven*, and also to *eight*; that is, to give not only according to regular proportions, but even beyond them, to *lend a little to the Lord*, for all the good things that he has given to them, and after such a harvest of spiritual things, as they have been reaping, to call on such as want that with which they overflow, to let them reap of their worldly things: So this *time or season*, in a larger sense, seems to *provoke us to love and to good works*.

We have pass'd through great and threatening Dangers; as well those of a long and slothful Peace, with all the surfeits of luxurious Plenty, as the more critical Turns of a devouring War, with all the Charge and Losses that have accompanied it: while great Numbers of wicked Men engaged in a most desperate Conspiracy at home, were at work in the corrupting our Coin, to undermine us, or to blow us up. We have got through all this, though perhaps the scars that remain, and the ill effects that follow it, will not be so easily worn off. We are now like a man recovering out of a long sickness, that had a great variety
of

of symptoms with it ; these will hang about him, even after the happy Crisis is past ; and the seeds of life, being much weakned, they, in that tenderness, will soon take a new ill ply, and contract diseases, as dangerous as those were, out of which he thinks he is delivered.

It may seem a very improper time to call on a City to a new Harvest of Charity, that is yet struggling with great Difficulties. The Losses that many have suffered, the Taxes that all are charged with, and the stop in the Gains of most, are such discouragements, that unless the strength of the Argument for Charity were to be trusted to, one could scarce hope to succeed in it, where the Objections are so many and so sensible. But if the Sinner will remember, that he may *redeem his iniquities by giving alms to the poor* ; if even the Covetous will consider how certain a Fund he deals in, when he trusts his Wealth to God ; Both will conclude, that the surest way to secure to us those Blessings that we still enjoy, as well as to procure new additions to them, is to make the best use of what we do possess, and so form the most generous Resolutions upon what further Increases God may bless us with.

As

As we have opportunity, or while we have times we ought to *do good*, and that in the most extended and largest manner, to *all men*; but with this specialty, that the fullest measure of it, and the tenderest care in it, ought to go to the *Household of Faith*: that is, to the Christians, who in those days were but a small and select number. Now indeed all pass for such; but if we may judge of those of the *Household of Faith*, either by him who is the *Author* of it, or by that Rule which he has made the measure of it, we shall soon find, that among those who carry the name of Christians, and pass for the *Domesticks* of this *Household*, there are few, very few, who deserve the Name, or that answer the Obligations that belong to it.

1. Here, in General, Beneficence is charged on us, *Let us do good.*
2. We see the Extent of it, *To all men.*
3. We have here a more particular Restriction, *Especially to the Household of Faith.*
4. This we ought to pursue, *as oft as we have opportunity, or as long as we have time*; for the word signifies either a fit and proper *season*, or *time* at large; that is, as long as we live, and can do good.

It

It is needless to dwell long on the Character of Beneficence in general. Nothing makes a Man so truly great, for nothing makes him so like God as to do much good. Nothing is more useful and amiable to all the rest of Mankind, than a chearful and diffusive bounty: Nothing gives a Man a more solid Joy, a truer Title to what he has, and a better Relish of what he enjoys, than a large and bountiful Heart, with an open and liberal Hand. This is the best use Wealth can be put to, and is the noblest part of the Distinction between the Rich and the Poor; that the one must submit to the Humility of *receiving*, while the other has the Blessing as well as the Glory of *giving*. In a word, he that does not feel the Manly Pleasure that arises from doing good, or that needs to be pressed to it, has a Soul of a very degenerate Make, and is not like to be moved much by Argument. Vanity or Interest may draw somewhat from him, but if he has not this Principle of Charity within him, though he should *give all his Goods to the Poor*, yet he is *nothing* in the sight of God, and he has nothing, he has no reason to expect the rewards of true Charity, if what he does is only to be seen of Men, or to trade

B

and

and truck with God. To be good, and to do Good, is the greatest Perfection of the Human Nature, as it carries in it the highest Idea that we can form of the Divinity.

But though the Characters of this noble and heroical Temper of Mind seem very inviting, yet the extent that is here given to it, may justly affright us.

To do good to all, is too great a compass for any Goodness that is not Infinite. It is certainly a peculiar Character to which no Creature can arrive, that God's Goodness is over all his Works. We are limited Beings, and have a narrow Sphere as well as a short Time. It is true, the Charity of our Affections, of our good Wishes and our Prayers, of our Bowels, and our Compassions, ought to be enlarged to all Mankind: We ought to pray for the whole Race, and to be tender when any Object is before us that may be either relieved by us, or at least comforted by our Sympathy. We ought to exclude none by Prejudices, Aversions, or Passions; but must carry about us a constant Disposition to do all the good we can, and that to as many Persons, and upon as many Occasions as it is possible for us to overtake.

The

The *Jews* thought they owed a great deal to all the Race of *Abraham*, and to the *Strangers* that sojourned among them; by whom they understood such *Proselytes* as came under the Obligations of their Law. There was a liberal Provision made of a whole Tenth, with the Gleanings in Harvest which were copious, for the *Poor*, the *Widow*, the *Fatherless*, and the *Strangers*, besides the Community that was every Seventh Year of all that sprung out of the Earth. But this was confined to their Country, or to their Religion, to such as were *Strangers* to both, they were so sullen, as not to do them the most common Favour; to *shew* Travellers the way, or tell them where a Spring of Water might be found. This Inclosure is pulled up by the Christian Doctrine; we are not to confine our Charities to any Religion, or Country, or to any Form or Division in Religion; every Man has a right to some share in them. For though in the larger Effusions of our Bounty, we may prefer some to others, yet in the Supplies of pressing Necessities, none ought to be excluded, all have the Human Nature in them, and some degrees of the Image of God on them.

The more enlarged our Inclinations and Dispositions are, it argues the greater Extent and Elevation of Goodness. We have indeed a small proportion of help to afford; but there are several Channels in which that may flow. Those of great Talents may subdue the World by their Reason, they may triumph over Men by Argument, and overcome them by Persuasion: Instruction, Conduct, and Advice, are Charities that cost little to him that gives them, and yet may be more beneficial to those who receive them, than the profusest Liberalities. Men of Authority can protect and encourage the oppressed, and that often at a small cost: A little countenance and some distinction of Behaviour may be of more use than a large Distribution. So there are great varieties of *doing good* according to Mens different Capacities and Stations. He who studies to do all the good he can to the Neighbourhood, by setting a good Example in it, and maintaining Love and Peace among Men, by observing order, and living regularly, is a great Benefactor, how narrow soever his Fortunes, and how small soever his Capacity may be of doing great Charities.

Besides

Besides all this, such as abound in Wealth, chiefly if they have not a numerous Posterity to share it to, most particularly those whose Wealth has been of their own acquisition; that is, the Effect of the Blessings of Providence, favouring their Endeavours, ought to be, of all others, the most forward in the largesses of Charity. Those who see many who did set out with them, and that perhaps upon great Advantages beyond them, and who have been both as skilful and industrious as themselves, and yet have long struggled with great Difficulties, and have at last sunk under them, ought, when they reflect on their own happier Circumstances, think *who it is that has made the difference?* and for what end has he made it? They ought to consider, that in all accounts, a Balance must be stated between Receipts and Disbursements. They must give an account, not according to what others have received, but according to what they themselves have received; and to the Charge they stand under, and the Circumstances they are in.

Much will be required of them, to whom much is given; and if we expect a *full reward, a measure shaken together and press'd down,*
we

we must abound in the riches of our liberality. *The liberal man deviseth liberal things, and by liberal things he shall stand.* These may seem at present to dissipate his Stock, but they bring large Returns. There cannot come a nobler Meditation into the Mind of a Man whom God has eminently blest, than to think often within himself, *What shall I render unto God for all his benefits towards me?* Our first Returns ought to be Praise and Thanksgiving: but our next ought to be, to lay out our Plenty in the best manner, and to the best uses we can. Many have such an abundance, that it is a trouble to them either to keep it, or to use it. They might ease themselves of the trouble, and trust it to God's keeping; who will either return it to them again, or preserve it to set it to their account, in that great Reckoning that all must come to.

Happy they who to their strength, yea and beyond their strength, are ever employed in doing Good. The height of Charity, is to give not only of our *abundance*, that is, out of that which is over and above what we need, but to give out of our *penury*; to abridge a narrow condition, and study to be
without

without many things that we thought we needed, but find we can live without them; that so shortning even a scanty allowance, we may give some relief to those who languish under the Extremities of Want.

After all the good we can do to any that are oppressed with Misery, there is a strain of doing good that is far above it: and to this the Charity to their Persons may be a great furtherance. The greatest Charity is the delivering Men from the extreamest Dangers: If to save a Life is a noble piece of Charity, how much more to save a Soul? If we can be the happy Instruments of bringing those who have gone astray, to love the Truth, and to follow it; if we can allarm an impenitent Sinner, or reclaim one that is engaged in ill Courses; if we can help Men to live Religiously, and to die comfortably, then we may reckon that we are exalted to the greatest Honour that our Natures are capable of, in being Instruments of the greatest Good, that either we can do, or that others can receive. This is indeed to be managed with discretion, and without affectation; with zeal, but without heat. Happy those who find out the best Methods, and the properest
Times

Times for it ! This is both the greatest Charity and the noblest Employment we are capable of.

But since our Capacities as well as our Fortunes, and our Strength as well as our Time, are limited, we ought to see what Objects, as well as what Acts of Charity we must prefer to all others. That proportion of our Time, of our Talents and our Fortunes, that we can bestow on others, ought to be so well managed, that it may be applied both to the best Persons and the best Purposes that may be. While therefore all Mankind have a title to such a share, as extream Misery may give them a right even to demand of us, there is still a great distinction to be made.

There is somewhat of the Image of God on all Men ; but there is a more peculiar measure of it on those who are made *conformable to Christ*. All men have the same common Nature ; but the Regenerate have in them, besides that, a participation of the *Divine Nature*. We who are Christians, are *born again*, and in that we acquire a new relation : We are all Brethren, *joint-heirs of the same common salvation* : We are members of the *same body* ; we have *one head*, and ought also
to

to have one heart. We are all sharers in one common Baptism; The bread that we break is the communion of his body, and the cup that we bless, is the communion of his blood, by whom we are called. We hope to live to all Eternity together, partakers of the Inheritance of the Saints in light. These are Relations of so close a Nature, that as they tie us much more firmly to one another, so they ought to give us a more particular concern in one another, and therefore there is a peculiar strain of Charity that ought to be reserved to such as we have reason to believe are of this Household. In the beginnings of Christianity the number was small, but their Zeal and their Charity was then in its first fervour. Then the Widows and the Fatherless were supplied by a daily Ministration: Such was the Zeal of their Charity, and such were the Necessities of that time, that the Rich sold their lands and possessions, and laid the price of them down at the Apostles feet. That seems peculiar to that time and place, for in the Epistles to the other Churches, mention is oft made of the Rich that were among them.

The Enemies of our Faith made this a part of their Satyr against it, that the Bounty with which the Rich supplied the Poor, made that the Poor seemed as hired to come among them. They acknowledge the Charity of the Christians was not restrained to those of the same Faith, but was extended even to Strangers and Enemies. If the carrying the name Christian, or the being baptized into it, makes all to be of the *Household of Faith*, then we have no more this restriction to our Charity. All, or almost all, among us are of this sort. But this is more the effect of Law or Custom, than of Choice: therefore we must now take other measures, for judging who are of the *Household of Faith*.

Can those who are a Reproach to it by their most unchristian Lives, and who seem weary of the very Name, which they are ready to throw off, if they could do it without hazard to their worldly Interests, be esteemed a part of this Household? If they are, then this is fulfilled, *that a mans enemies are those of his own household.*

Oh, the Venom that is daily thrown out by them against that Faith which would reform

form and save the World, if it were sincerely believed and follow'd by it! They judge of it by the effects it has on themselves, and on such as themselves: and having never felt more in it than a Form of Words, or a Set of Rites and Performances, they call it *foolishness*: But let them Blaspheme that Worthy Name as much as they will, *Christ is to all who are called of God, both the power and the wisdom of God.* They discern a Wisdom in his Doctrine, and they feel a Power in it, overcoming their Hearts, subduing their Appetites, changing their Natures, and governing their Actions.

Those of this *Household* do not only wear its Livery, and carry its outward Appearances; they are faithful to their Trust, zealous for the Honour of their Master, and careful of every thing that concerns the good, either of the whole, or of any particular Member of it. They study to keep it in Peace, and to maintain the Honour and Dignity of their Profession. They endeavour to resemble the Master whom they serve, and to walk in all things, even as he walked. In a word, whosoever we see these Characters in any that calls himself of this

Houſhold, even though they are yet but defective, we ought to judge charitably, and to conclude that ſuch a Perſon either already is, or may become truly one of this *Houſhold*; and that therefore he has a right to the more endearing ſpecialties of our Love. We ought not to judge too ſeverely of any, nor quite to exclude them, though we may ſee good reaſon ſtill to give others the preference, and a double Portion in our Charity. If we love our Brethren from the Motive of the Love of God, and from Principles of true Charity, we will feel the Conſideration of a higher meaſure of God's Image, and a nearer Conformity to his Nature, the ſtrongest of all ties.

This will melt and overcome every devout Mind; and that the rather, becauſe ſuch Perſons are not clamorous and importunate: they do not publiſh their Neceſſities till the laſt extremity forces it. Nor do they attack us with violence. They are patient and mo-deſt, hardly brought to trouble others, and ſoon daſhed when they do it. And indeed a great deal of what of right ſhould be reſerved for them, is oft intercepted by the noiſe and importunity, the affected Looks and Voices of

of a sort of people, that go about, with too much success, while others are starving at home in silence. This is one of the justest Reproaches of our Nation, that notwithstanding all the Authority that Law gives to Magistrates for correcting it, yet a false compassion, and a feebleness of good nature, proves too hard, even for the Law, in its execution. It is the Honour of Magistracy to be vigilant and severe in executing Laws, that how unacceptable soever the first prosecution of them may seem to be, yet are as Charitable as they are Just. There are tender Mercies that are Cruel, as well as Severities that have Charity and Kindness in them.

Among all the Objects of Charity, as there are none that are more helpless, or more crying than young Children, who are initiated into this Household, and have not yet forfeited that Innocence to which the sacred Rites have restored them; so there are none from whom we may so reasonably expect the Returns of thirty, sixty, or an hundred-fold: A Child well educated may become an industrious, virtuous and religious Man. His Education may follow him down through the whole course of his Life, and go to his Posterity

Posterity after him. This is always the most hopeful and most fruitful Application of Charity. Next to these, the most pressing are those who are under the double Misery both of Poverty, and of Sickness or Pain: who may be near the giving their last accounts; and therefore need more than at any time, to be freed from Temptations, and every other burden except that which the ill state of their Body brings them necessarily under; and even in that, need most of all to be so supplied, that they may be either quite relieved, or at least that their burden may be lightened, and their last Agonies made less dreadful and more tolerable to them. The reducing ill people by the severity of discipline to a better course of life, is a Charity well becoming that Religion which regards the good of the Soul in the first place. And the care of the Lunatics and Franticks has so much of a just Compassion in it, that humane Nature is at first light struck with it.

The Pious Provision, and Royal and Noble Endowments for these Ends, are to be reckoned among the chief Securities, as well as the fairest Ornaments and Glories of this Great City. But the overflowings of Charity here,

here, which support these Foundations in an Expende far beyond their certain Revenues, is the peculiar Glory of the present Inhabitants, as well, as it is the City's chief Preservative. What but some such Acts of Love could cover such a multitude of Sins, secure us so long from the Returns of sweeping Plagues and consuming Fires? What has preserved us from all that Train of Mischief, both from within and without, that had long ago wrought our Ruin, if the happy Interpositions of Providence had not been always at hand to give us a fresh Deliverance, as often as we were threatned with a new Mischief? What could resist so loud a Cry of so much Impiety, such bold Attempts against our God and his Christ, as are too common? What else could keep off those Judgments, which our adding new and unheard-of Abominations to the old stock of our former crying Sins, must have brought down upon us, even in Fire and Brimstone? In opposition to all these, by which we are filling up the measure of our Iniquities, we have still the Tears and Prayers of many in and about this Great City, which support and preserve it, more than even the Trade and Industry of the Citizens. We have
the

the Noble Charities of those whom God has bless'd among us, which ascend before the Throne as a sweet-smelling Savour; We have the grateful Prayers and Thanksgivings of such as having no other Returns to make for what they receive, may be supposed to offer these up heartily for their Benefactors, and for this City in which they find such mighty Comfort and Relief. These do still keep off the Judgments that otherwise we should long ago have smarted under; and therefore here is a proper place to make a stand, and to set before you what the Worthy Governors of those Endowments have done for this last Year, that so those whom God has eminently bless'd, may see what is reserved for them yet to do.

A True REPORT, &c.

It remains now to consider the Measure by which we ought to pursue our Charity: *As we have opportunity*, or according to the other Reading, *While we have time*. Every time of our receiving special Blessings from God, whether in our Spiritual or Temporal Concerns, chiefly when unlook'd for, and great Successes
in

in our Affairs, do as it were surprize us, we ought to reckon a special Opportunity for doing Good: We have then a new Capacity put in our hands. If those who meet with particular Blessings are yet so straitned, that they having nothing to spare, express their willingness to give liberally if it were in their power, even that will be accepted by him who in such a case does certainly take the *will for the deed*; but that is never to be expected, when it is in our power to do as well as to will: then not to do, and only to pretend to will, is but to mock God.

When fit Occasions and proper Objects come in our way, at a time when we feel we have it in our power to do good, we ought to look upon that as a determination of Providence, to lodge the Good that we are disposed to do, on such Objects: When at any time we re-double our Prayers with more than ordinary Vehemence, for any Deliverance or Blessing, we ought to proportion some overplus in our Charity, to the Grace that we then beg from God. We may expect that our Prayers shall be best heard, when we open our Ears and our Hands to those who call to us. As we would desire

D that

that God should prevent us with his Favour, we ought to seek out the Necessitous, chiefly the Domefticks of this Family, to prevent them with our Liberality. We ought not to shake off pressing Occasions, that call for present Help. In such cases often a Delay is a Denial; the Opportunity may be lost for ever. The Invitations of Providence, in some happy Encounters, are to be tenderly received as special Favours, and to be carefully managed. So far we ought to be from letting them slip from us, that we ought to seek them out, and to wait for them. The improving these, is as it were the putting God in our debt, or rather the putting us out of his. We ought to reckon it a Favour when he sends any of his Family to us in his Name. We ought to receive them well, and to dismiss them the better for his sake, in whose Name they come. Under all our Plenty, we cannot have a surer Indication, that it is sent to us, and bless'd of God, than that we have it in our Will as much as it is in our Power, or rather more than our Power reaches to, to do all the Good with it that possibly we can. This is one Article in making up our accounts, which we may then do with joy,

joy, when we feel a heartiness in our Bounty; that we part with it, not only easily, but cheerfully; that it is not extorted from us by Importunity or Decency, but is given with a willing Heart; and that in the Measure of it, we feel a disposition to give rather more than less than our Condition can afford. Nor are we to complain that Opportunities return too thick upon us; but are rather to rejoice, that when we have dispersed abroad, a new Harvest returns soon after that sowing. After all, there is Prudence and Discretion even in this, and Bounds must be set to it, within which we ought to restrain our selves: but so few are apt to exceed on this hand, that there is little occasion to insist much upon it.

The other reading of the word is, *While we have time*: As long as we live, and have the free use of that Plenty with which God blesses us. Death will quickly come upon us, and then perhaps a fraudulent Man or an Usurer, when he can enjoy his Wealth no longer, will think of redeeming his iniquities by some Endowment, in which he may intend both to gratify his Vanity, and to quiet the Horrors of his Conscience; but Restitution were the better and the more necessary Cure, since it is as it

were a calling God to share with them in their unlawful Gains, when they offer him some part of them, before they have endeavoured to make restitution to the righteous Owners, whom they had defrauded. Such Endowments coming from defiled Hands, will not be accepted.

It is true, if a special Restitution, after a Life of numberless and small Injustices, cannot be made, a liberal Distribution will be accepted of God, if made without the superstitious Conceit of compounding with Him: Yet that which is made by Men in Health, who outlive their parting with it, looks like a willing Sacrifice, than that which is only let go to pious Uses, when they can hold it no longer. It favours too little of Charity, and too rankly of Vanity, to hoard up and to give nothing during one's Life, that he may have wherewith to leave some splendid piece of Magnificence at his Death. While *we have time* therefore, that is, while we live and are in Health; while we see Objects that call aloud upon us, and that perhaps perish for the want of that which is in our power to give them; Let us shew a Pleasure as well as a Zeal in Good Works; for this is the only

only part of our Wealth that we may be said in some sort to carry along with us into another World; *our works will follow us*; and the *Friends* whom we have made by our *Mammon*, *will be ready to receive us into their eternal habitations.*

Another view of the word *while we have time*, is, In this *our day, knowing the time.* We are now again in Peace, and all things considered, in a high degree of Plenty. We do not know how long the present Quiet shall continue, or how soon the Clouds shall return after all the Rain that is fallen. Whatsoever our Dangers or Difficulties have been, they are now over, and we forget them, and take little care to provide for the Evil Day, which may be much nearer than we will suffer our selves to think it is. A shaking may come that may drive us from our Seats and our Wealth: It is not hard to apprehend from what Accidents, and by what Hands the Evil Day may come.

The best way to prevent it, is to think often that it may come; and instead of hoarding up a great deal, which may prove only the heaping up of Treasure, both to invite and to glut our Enemies, instead of the profusion

fusion of Waste and Riot, of Luxury and Vanity, to be laying it up in such Acts of Charity as will stand us in more stead in the Evil day, than the best secured Wealth we have; we will then the more easily bear Want if we use our present Abundance well. Have other National Churches been plucked up by the Roots, and scattered all about in strange Countries, and why may not we expect some such dreadful Sentence, *Cut it down, why cumbreth it the ground?* It will be the easier to us to encounter some such Calamity; if while we have now both Time and Plenty, we use it prudently, and bestow it Charitably: We may then with confidence trust that God will raise up, even in strange Countries, Benefactors to us, if we do now *deal our bread to the hungry, and hide not our selves from our own flesh.*

In a word, it will be the more easy to part with the Remnants of our Wealth when we have accustomed our selves before-hand to make liberal Distributions out of it, and to live upon a small part of it, especially for those who have secured the best part of it, where *neither rust nor moth doth corrupt, nor thieves break through and steal*; and so have the

the promises both of this life, and of that which is to come. To conclude with the Words that go before my Text, *Whatsoever a man soweth, that shall he also reap.* For he that soweth to his flesh, shall of his flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. Therefore let us not be weary in well-doing, for in due season we shall reap, if we faint not.

F I N I S.

BOOKS Printed for Rⁱ. Chifwell.

Bishop Patrick's Commentary on *Genesis*, *Exodus*, and *Leviticus*. In Three Volumes. *Quarto*.

—On *Numbers*, is in the Press.

Archbishop Tillotson's First, Second, Third, Fourth Volumes of Sermons. Published from the Originals. By Dr. Barker.

—A Fifth Volume is in the Press.

Dr. Outram's Twenty Sermons. Published by Dr. Gardener, now Lord Bishop of *Lincoln*. The Second Edition.

Dr. Hezek. Burton's Sermons and Discourses. Published by Archbishop Tillotson, with an Account of the Author. In Two Volumes. *Octavo*.

Dr. Conant's Sermons. In Two Volumes. *8vo*. Published by Bp. Williams.

Dr. William Wake's Sermons and Discourses. *Octavo*.

Dr. Henry Bagshaw's *Diatriba*, or Discourses upon Select Texts against the *Papist* and *Socinian*. *Octavo*.

Mr. Henry Wharton's Fourteen Sermons preach'd at *Lambeth Chappel* before Archbishop *Saunders*, in the Years 1688, and 1689. With an Account of the Author's Life.

—A Second Volume containing his remaining Sermons, is in the Press.

The Fathers Vindicated, or Animadversions on a late *Socinian* Book, [*The Judgment of the Fathers touching the Trinity, against Dr. Bull's Defence of the Nicene Faith*] By a *Presbyter of the Church of England*.

The Bishop of *Sarum*'s Sermon before the King on *Christmas Day*, 1696. on *Gal. IV. 4*.

—His Lent-Sermon before the King, 1696. on *Ephes. V. 2*.

—His Thanksgiving-Sermon for the Peace, before the King, on *December 2*. 1697. on *2 Chron. IX. 8*.

A New Account of *India* and *Persia*, in Eight Letters, being Nine Years Travels, begun 1672, and finished 1681. Containing Observations made of the *Moral*, *Natural*, and *Artificial* Estate of those Countries: Namely of their Government, Religion, Laws, Customs. Of the Soil, Climates, Seasons, Health, Diseases. Of the Animals, Vegetables, Minerals, Jewels. Of their Housing, Cloathing, Manufactures, Trades, Commodities. And of the Coins, Weights, and Measures, used in the Principal Places of Trade in those Parts. Illustrated with Maps, Figures, and useful Tables. [*This is in the Press, and will shortly be Published*]

SCRIPTURUM ECCLESIASTICORUM *Historia Literaria, facili & perspicua methodo digesta. Pars Altera Qua plusquam DC Scriptores novi, tam Editi quam Manuscripti recensentur Prioribus plurima adduntur; breviter aut obscure dicta illustrantur; reliqua asserta vindicantur. Accedit ad finem cujusvis Sæculi CONCILIORUM omnium tum Generalium tum Particularium Historica Notitia. Ad Calcem verò Operis Dissertationes tres, (1.) De Scriptoribus Ecclesiasticis incerta atatis. (2.) De Libris & officiis Ecclesiasticis Græcorum. Adjecti sunt Indices utilissimi Scriptorum & Conciliorum Alphabeticæ-Chronologici. Studio & Labore GULIELMI CAVE. S.T.P. Canon. Windesoriensis. Fol.*

* This Book will be finished in Trinity Term next, and is intended to be Published by Subscription, with advantage to the Buyer. Proposals will shortly be published. Or some time before the Book will be Extant.